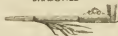


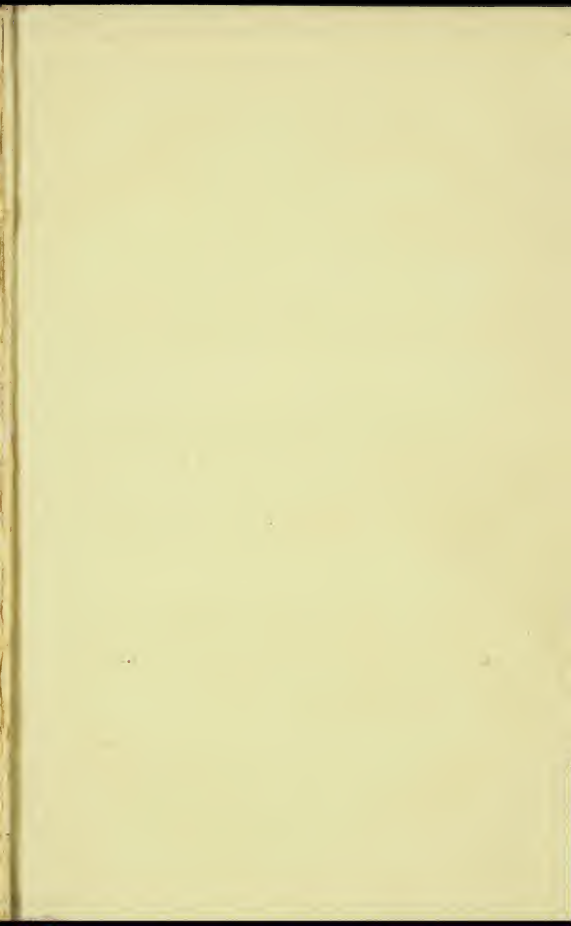


GUACANAGARI	PONTIAC	BLACK HAWK
MONTEZUMA	CAPTAIN PIPE	KEOKUK
GUATIMOTZIN	LOGAN	SACAGAWEA
POWHATAN	CORNPLANTER	BENITO JUAREZ
POCAHONTAS	JOSEPH BRANT	MANGUS
SAMOSET	RED JACKET	COLORADAS
MASSASOIT	LITTLE TURTLE	LITTLE CROW
KING PHILIP	TECUMSEH	SITTING BULL
UNCAS	OSCEOLA	CHIEF JOSEPH
TEDYUSKUNG	SEQUOYA	GERONIMO
	SHABONEE	



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434
TRACTS

RELATIVE TO

THE ABORIGINES.

PUBLISHED BY DIRECTION OF

THE MEETING FOR SUFFERINGS.

FROM 1838 TO 1842.

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THE FOLLOWING TRACTS
ARE PUBLISHED BY THE MEETING FOR SUFFERINGS.

- No. 1.—INFORMATION RESPECTING THE ABORIGINES IN THE BRITISH COLONIES.—1838.
- No. 2.—EFFECTS OF THE INTRODUCTION OF ARDENT SPIRITS AND IMPLEMENTS OF WAR AMONGST THE NATIVES OF THE SOUTH-SEA ISLANDS AND NEW SOUTH WALES.—1839.
- No. 3.—FURTHER INFORMATION RESPECTING THE ABORIGINES; containing Extracts from the Proceedings of the Meeting for Sufferings in London, and of the Committee on Indian Affairs; of the Yearly Meetings of Philadelphia and Baltimore; together with some particulars relative to the Seminole War. 13 39.
- No. 4.—FACTS RELATIVE TO THE CANADIAN INDIANS.—1839.
- No. 5.—REPORT OF THE ABORIGINES' COMMITTEE OF THE MEETING FOR SUFFERINGS FOR THE YEAR 1840; with the Address to Lord John Russell; that to Friends settling in New Colonies; and some particulars respecting the state of Aboriginal Tribes.—1840.
- No. 6.—AN ADDRESS OF CHRISTIAN COUNSEL AND CAUTION TO EMIGRANTS.—1841.
- No. 7.—THE REPORT OF THE MEETING FOR SUFFERINGS RESPECTING THE ABORIGINES, PRESENTED TO THE YEARLY MEETING.—1841.
- No. 8.—FURTHER INFORMATION RESPECTING THE ABORIGINES; CONTAINING REPORTS OF THE COMMITTEE ON INDIAN AFFAIRS AT PHILADELPHIA; Extracts from the Proceedings of the Yearly Meetings of Philadelphia, New York, New England, Maryland, Virginia, and Ohio. Together with some particulars relative to the Natives of New Zealand, New Holland, and Van Dieman's Land.—1842.



FURTHER INFORMATION
RESPECTING
THE ABORIGINES,
CONTAINING
EXTRACTS FROM THE PROCEEDINGS
OF THE
MEETING FOR SUFFERINGS IN LONDON,
AND OF THE
COMMITTEES ON INDIAN AFFAIRS,
OF THE
YEARLY MEETINGS OF PHILADELPHIA AND BALTIMORE,
TOGETHER WITH SOME PARTICULARS RELATIVE TO THE
SEMINOLE WAR.

PRINTED IN PURSUANCE OF THE DIRECTION OF THE YEARLY MEETING, 1833.

Second Edition.

LONDON:
EDWARD MARSH, 84, HOUNDSDITCH.
1843.

[Tracts relative to the Aborigines, No. 3.]

Since the publication of the pamphlet on the Aborigines, issued by the Meeting for Sufferings, at the commencement of the present year, some fresh steps have been taken in reference to this deeply interesting subject, and important information has also been received, more particularly relating to the North American Indians. A brief report, or narrative of proceedings, was presented by the Meeting for Sufferings to the Yearly Meeting, and that Meeting directed that the statements therein contained should be published, together with such additional matter connected therewith as might appear suitable for general circulation. The following pages have been prepared in pursuance of that direction, and they are now commended to the attentive perusal of Friends generally, and more especially of those who may have any opportunity of assisting to redress the wrongs, or promote the welfare of the oppressed.

THE YEARLY MEETING having in 1837 referred the circumstances of the Aborigines of the BRITISH COLONIAL POSSESSIONS and particularly of the Indians in Upper Canada, to the close attention of the MEETING FOR SUFFERINGS, a large Committee was forthwith appointed for the purpose, and the subject has from time to time obtained the consideration of that meeting.

The following is an extract from their report to the Yearly Meeting in 1838, chiefly relating to

THE CANADIAN INDIANS.

“WHILST we have to regret that so little has been done in proportion to the magnitude and importance of the concern, it seems proper to state *that little* for the information of the Society, in the hope that it may contribute to promote the interest and co-operation of Friends generally.

The Committee of the House of Commons having presented a Report on the general subject of the Aborigines in the British Colonies, a copious abstract of that Report, with some additional information and notes, was prepared by the Committee of this meeting and printed as a small pamphlet for general circulation throughout the Society.

The facts which are detailed in that Report, and fully substantiated by it, show the great importance of the subject, and the need of prompt and energetic measures being adopted if the Aborigines are to be preserved from utter annihilation.

With reference to the case of the North American Indians in particular, two members of this Meeting waited by appointment on Lord Glenelg, the Colonial Secretary. He received them very courteously, and entered at considerable length into the subject. A letter was also addressed, in the course of last year, by a member of this meeting to a Friend of New York Yearly Meeting, and the names of Friends in Upper Canada suitable to correspond with on the subject have been supplied.

In the mean time the accounts received through other channels, respecting the state of the tribes on the United States' frontier, and within the province of Canada, fully confirm the apprehensions that the policy both of the British local government, and also of the United States, has been perseveringly directed to promote the removal of the Indians from their present locations. This information at the same time proves the increase of civilization and settled habits among some of the tribes, and their consequent increased reluctance to abandon their settlements, and again seek in the desert a support wholly derived from the chase.”

The appointment of the Earl of Durham on a special mission to the North American Colonies of Great Britain, appearing to present a very favourable opportunity for endeavouring to advocate the

rights of our red fellow-subjects, and for urging the abandonment of the proposed measure of removing them further to the north-west, this meeting thought it right to address the following memorial to him on the subject.

To the EARL of DURHAM, Governor-General of the British Colonial possessions in North America, the Memorial of a Meeting of the Religious Society of Friends representing that body in Great Britain.

AMONGST the numerous objects of great and pressing importance which are likely to occupy thy attention as Governor-General, in the performance of the special mission to which thou hast been appointed at this eventful juncture, the state of the Indians within the limits of the British territories, is one which, from motives of general humanity, and also from a regard to the character of our country for uprightness of dealing and compassion towards the oppressed, has, we would submit, a strong claim on thy serious consideration.

It may hardly be needful, as a plea for our thus coming forward to call thy attention to this interesting subject, to mention, that the Society of Friends, ever since their first settlement in America, have felt a lively interest in the civil, moral, and religious welfare of the Indians. The conduct of William Penn, in founding the province of Pennsylvania, and his care for the rights and interests of the Indians with whom he had intercourse, are early and well-known illustrations of this fact. The members of this Society in England have co-operated with their brethren in America, in endeavouring to protect and to promote the civilization of those Indians who are more immediately brought into contact with our fellow-members in the United States. They are not, however, unmindful of those tribes who reside in the British North American possessions. Their attention has of late been more particularly arrested to this latter class by the measures which have been adopted with regard to them, and especially by the attempt to dispossess them by treaty of their most valuable reservations in Upper Canada, and to settle them upon the rocky islands of Lake Huron, the soil and situation of which, it is apprehended, will render it impracticable for them to raise by cultivation an adequate supply of provisions for the wants of life. The last annual meeting of the Society of Friends of Great Britain have directed us, as its standing Committee, to keep the subject under our careful attention. We feel that although we have communicated with Lord Glenelg on the subject, we should not be discharging the duty entrusted to us, were we to allow the important and favourable opportunity now presented, by thy special mission to the Canadian provinces, to pass without also addressing thee on their behalf.

We will not attempt a repetition of the many strong facts of an oppressive and injurious character which have come to our knowledge from public and private sources, and which we believe to have been already laid before thee, but we would express our earnest desire that thou wilt be pleased to employ the extensive powers with which thou hast been entrusted, in securing to the original possessors of the soil of Canada, those rights which belong to them, not only as members of the great human family, but in virtue of their just and ancient title, and which Britons as Christians are bound to acknowledge and respect. In particular, we would most urgently but respectfully solicit, that the measures to which we have alluded, and which have for their object the virtual expulsion of

the Indians from their reservations, may be forthwith abandoned, and the steps which have as yet been taken in reference to them retraced.

However attractive the prize which these valuable lands may present to the cupidity of white adventurers, and whatever may have been the apparent regularity of the treaties, in which an advantage has manifestly been taken of the too confiding disposition of the Indians, we trust that a regard for the national character, and above all for the dictates of Christian morality, as regulating the conduct of civilized towards uncivilized man, will lead not only to the permanent confirmation of the title of the Indians to these valuable tracts of land, but also to the enactment of laws which shall effectually prevent their alienation under any pretext.

As an essential accompaniment of these measures, and without which their benefits cannot be fully obtained, we would claim on behalf of the Indians an immediate and entire participation in the rights of British subjects, and in all the privileges and protection of which that term can be understood to imply the possession.

We apprehend that the Indians have suffered great disadvantages, and that their improvement has been much retarded by their existing as a separate nation in the midst of a civilized community, subject to a regular government, and we are persuaded that if they could, by the opportunity afforded them of possessing all the advantages of British citizens, be induced to amalgamate with the subjects of the Canadian government, and to form a part of the colony, their protection and improvement, as well as the comfort and welfare of their white neighbours would be materially promoted.

And we would suggest, whether thy powerful influence and mediation might not be advantageously employed in inducing them, by kind and Christian persuasion, to lay aside some of their national prejudices, and to co-operate in measures for the attainment of the object to which we have adverted.

As the possession of civil rights must however be comparatively a dead letter, when the parties possessing them are imperfectly informed of their value, it is greatly to be desired that thou wouldst exercise the influence of thy authority and example, to promote the more active and extended operation of those measures which have hitherto proved the most successful in introducing Christianity and civilization amongst the Indians.

The principles of the Society of Friends with respect to the anti-Christian character of war, have been often brought before the attention of their countrymen, but we feel that on the present occasion we should be leaving an important duty unperformed, if we did not (besides expressing our fervent desire that thy labours may effectually conduce to the permanent establishment of peace in the Canadas) offer also a special remonstrance against the employment of the Indians in military service, by which they are likely to aggravate the horrors inseparable from all war, and greatly to retard their own emancipation from the savage state.

In conclusion, we wish to express our sincere desire that thou mayst, through Divine favour, witness preservation by sea and land, and that in fulfilling thy important trust, it may be thy chief concern to act in the fear of God, and that his blessing may rest upon thy labours.

Signed, in and on behalf of the meeting aforesaid, held this 24th day of the 3rd Month, 1838.

GEORGE STACEY, Clerk.

The reluctance of the Canadian Indians to remove from their re-

servations is shown by the following extract from a letter addressed to a friend in this country, by Francis Hesh-ton-a-quet, an Indian chief residing near the Lake St. Clair, who was not long since ensnared into a visit to this country, where himself and his companions were subjected to much suffering: three of the party died, but the chief and his two surviving companions were enabled to return, by the assistance of our Government, in conjunction with a subscription raised in their favour, to which many Friends contributed.

The latter part of the letter is particularly interesting, as bearing on the state of those Indians who are removed by the government of the United States to the west of the Mississippi.

Lake St. Clair, Oct. 10, 1837.

MY DEAR FRIEND,

* * WE were very happy in the reception of your words, and it cheered our drooping spirits when we remembered that our father thought of us still. We still keep hold of your words, and request that you will still continue to show us favour and kindness. We request that you will never be weary in doing us good. My father, while I was absent from home, my people did not follow wisdom; but since my return we are endeavouring to conform ourselves to its dictates. And now our main dependence is upon yourself; there is not another to whom we look with the same confidence of receiving assistance. Would you not be rejoiced to see your children observing the dictates of wisdom? I listen not to those who say everything; but their words pass through my ears without remaining, like a ball passing through anything; but your words enter my ears and remain there for my consideration. I now feel that I am brought out of darkness and have light all around. We are very happy in the reception of your words, and wish to listen to what you say, and remain in our place; but what would become of us should we listen to your young men, for they make us afraid? We fear they will remove us from our reservations: you told us to hold fast our land, and we wish to do so. You have the key of the door, and we wish you to tell us what we must do. Sometimes, you know, when children are small, it requires much patience and perseverance; although they hear you, they cannot always perform what is required, and we wish you to deal with us as children. We feel much troubled since learning that the land at River Credid, St. Clair, and other places, is to be taken from us; we were told that we have no title to the land. We must be very miserable if removed from our pleasant places of abode. There are no other places so suitable for us as these we at present occupy, where we have such facilities for raising cattle, planting, &c.

We feel hurt at the removal of our council-fire, which it was covenanted should remain at Malden, where we were always to receive the bounty of our great father, (the King of England.) Sometimes we receive our presents in one place, and sometimes in another; the council-fire is now at the Marrisoolen Island; we would be much rejoiced could the fire be always in some central place, for us who live in the vicinity of St. Clair. * * *

I send you this letter now I am just returned from a visit to the regions beyond the Mississippi, where the Indians are sent to that go from the settled parts of the country. I explored the region between the settled

parts of the United States and the Spanish possessions south of the Missouri River. Although among my own nation, I did not feel so much at home as when with you. The Indians are extremely poor. * * *

I am, dear Sir, your friend,

FRANCIS HESH-TON-A-QUET.

The friends who have had the subject of the Canadian Indians under their special attention, have been strongly impressed with the belief, that Lord Glenelg not only patiently listened to the remonstrances of our Society and of the Wesleyan Missionaries, on behalf of the Indians, but that he has really participated in their interest in the subject. Although the treaty made by Sir Francis Head has not been annulled, some settlements of converted Indians are likely to have land secured to them, as will be seen by the following extract from the *Christian Guardian*, a Canadian journal under the management of the Wesleyans.

Toronto, Upper Canada, Aug. 1, 1838.

It will afford great satisfaction to the friends of missions, and especially to those who take a deep interest in the progress of scriptural Christianity amongst the red men of the west, to learn that a dispatch has been addressed by Lord Glenelg to the present excellent Lieutenant-Governor of Upper Canada, on the subject of Indian title-deeds, which will secure to the evangelized Indians and their posterity the possession in perpetuity of the lands on which they are located, and which they have to some extent improved and cultivated. The settlement of this question is of incalculable advantage to the Indians, and the announcement of it to them will contribute to bind them still more closely to the mother country, an object of great national importance in the present critical state of the Canadas. It is a remarkable fact, and one which must greatly contribute to encourage the friends of missions to persevere in their efforts to diffuse the knowledge and influence of the gospel amongst the Aborigines of America, that while during the four years that immediately preceded the establishment of the Wesleyan mission at the river St. Clair, the annual average number of deaths was forty-seven, and only twelve of those from natural causes, the rest having been chiefly occasioned by drunken quarrels, and accidents originating in intemperance. The average annual number of deaths during the four years that have elapsed since their conversion to Christianity has been *three* from natural causes, and from other causes *not one*.

In other numbers of the same journal it is stated, that both Lord Durham and Governor Arthur have received deputations from some of the Indian settlements in a very friendly and favourable manner, and that the Indians are pleasing themselves with the idea that the maternal kindness of the Queen's Government will produce a happy change in their affairs. It is related of a body of Indians, who embraced Christianity only about four years ago, that they have well cleared many acres of wooded land, which they have enclosed and brought into cultivation, and that they have become temperate and orderly in their conduct.

The Indian youths who have been admitted into the Upper Canada

Academy, have made very satisfactory progress, and two of them obtained some of the first prizes at the annual examination.

Nevertheless, it is evident that much remains to be done: the interests and even the existence of those Indians who have not yet embraced Christianity, or quitted their erratic habits, demand immediate and constant attention, in order to counteract the baneful influences of loss of territory and diminished means of subsistence, of the introduction of spirits, arms and ammunition, of the contamination of profligate example, and of the gradual, but certainly destructive process of the fur-trade as at present carried on.

There is one very serious evil, the remedy for which is altogether in the power of the Government, and might be immediately applied, namely, the mode of distributing annuities and presents, granted by the British Government. This grievance, which took its origin in Sir F. Head's policy, has already been alluded to in the extract from Hesh-ton-a-quet's letter: its operation will be seen from the following paragraph taken from the *Christian Guardian*.

A letter from a Wesleyan missionary, dated Munnedoolin Island, July, 1838, contains the following remarks. We found brother Herchman and his family in good health, but nearly alone, the Indians having gone to the Munnedoolin Island. These people deserve great credit for their industry: their corn and potatoe-fields present a beautiful appearance; they are, generally speaking, well hoed; indeed, I do not remember to have seen finer crops; and they have evidently got them in, notwithstanding their northerly location, early in the season. It is to be hoped that this people, with their brethren elsewhere, will receive some security as to their right of possessing and occupying these lands. The land is excellent, the flats particularly so. The Indians were nearly all absent, having gone to the Munnedoolin Island:—this month or five weeks' absence, annually, in the height of summer, when their corn and potatoes most need their attention, is of more injury to them seven-fold than the goods which they receive are beneficial.

I cannot but indulge a hope that his Excellency, Sir George Arthur, who evidently has the good of the Indians at heart, will endeavour, in carrying out the gracious desire of her Majesty's Government, to quiet the minds of the Indians, will do something for this people, alike with their brethren, in securing to them a permanent home. Who, I ask, has a greater claim? They have not, like other tribes, sold their possession for a stipulated sum annually, but have, however unwillingly, surrendered all the land that is worth possessing, trusting implicitly to the liberality of the British Government.

Should the compulsive surrender made to Sir F. B. Head be considered valid at home, which I can scarcely conceive possible, after the gracious professions of Lord Glenelg's despatches, and, especially, the late despatch to his Excellency, Sir George Arthur, the Lieutenant-Governor, this people are undone: but it cannot be; the honour and dignified character of the British empire will never be tarnished by approving of any dishonourable transaction, even for a continent, much less for a few thousand acres of wild land in America, which is dear to the Indians, as the graves of their fathers, and valuable, as the source of subsistence for their families.

OF THE INDIANS SITUATED IN, OR BORDERING UPON THE UNITED STATES.

It is stated, in documents presented some time since to the American Congress, that there are thirty different tribes residing west of the Mississippi, and connected by treaty with the United States; their number is estimated at 156,307. Thirty-nine tribes are mentioned with whom the States have made no treaties: the number of these Indians is stated at 156,300. At the time that these estimates were made, it was reckoned that 47,000 Indians remained to be removed from the States to the west; making an aggregate Indian population of about 350,000. In 1834 the number of Indians remaining in the United States, and who had not consented to emigrate was estimated at 30,000.

At a recent period, the number of the Shawnese tribe was estimated at 1,250. About one half of this tribe has at different periods been under the particular care of Friends.

From these data which the Committee has derived from papers furnished by the correspondence of some of the American Yearly Meetings, it appears that the Indians under the care of Friends, viz. the proportion of the Shawnese, under the care of Baltimore, Ohio, and Indiana Yearly Meetings, and some of the remnants of the Six Nations under the notice of the Pennsylvania Yearly Meeting, constitute a very inconsiderable portion of the United States Indians.

They have, however, for many years formed the subject of correspondence between the Yearly Meeting of Friends in England and of America. At intervals a lively interest has been excited in their behalf, and subscriptions have been raised, in aid of the fund devoted to their service.

The following extracts from the latest communications of the American correspondence in relation to these tribes, may therefore properly commence the chapter relating to the United States Indians.

The following is reprinted from the report of the "Committee for the Civilization of the Indians," published by direction of the Yearly Meeting held in Philadelphia in the 4th Month, 1838.

TO THE YEARLY MEETING.

THE committee charged with the gradual civilization and improvement of the Indian Natives

Report,—

That the Friends who went, in the fall of 1836, to reside on the farm at Tunessassah, still continue there, and have received during the past year efficient aid from our friend Robert Scotten, who spent several months at the reservation. Under their superintendence the grist and saw mills have

undergone a complete repair. We have also through their means received more frequent information respecting the condition of the Indians residing in the vicinity of that place, than we have been accustomed for some years before to obtain.

In our report last year we informed the Yearly Meeting that, owing to the failure of the crops, six hundred dollars had been expended by direction of the committee, in the purchase of corn and potatoes, for the relief of such of the natives as had not otherwise the means of support. Soon after that meeting a communication was received from four of the chiefs on the Allegheny reservation, from which the following is an extract, viz.

"We, the chiefs of the Allegheny reservation, to our brothers the Quakers in Philadelphia—Robert Scotten, now residing here, has bought and faithfully divided amongst us, provision for us and our children, which has been a great help to us; for which we are very thankful, believing the Great Spirit has sent our brothers to help us. Now we will speak on the subject of schools. One school has been opened at Cornplanter's settlement, which has been attended by from twenty-five to thirty children. We are very desirous that our children should go to school and get learning; but the teacher is unsteady. We, the chiefs, are encouraged to have our children schooled, and intend to build a school-house next summer, near Cold Spring.

"Brothers, excuse us for getting along so slow; we have not strength to get along as fast as we ought; having lost our provision, many of our people have been from home all winter, hunting to get provision. We hope you will not give up your kindness to us."

A letter from the Friends at Tunessassah, dated 8th mo. 21st, 1837, has the following paragraph.

"The improvement of the natives in agriculture does not bear a very favourable appearance at present, as many of them have been reduced to poverty by the loss of their crops, and have sold their oxen and horses to procure bread, and let their land out to white people to farm. Such Indians as had oxen or horses to work, put in their spring crops tolerably well; their corn-crops are mostly pretty well grown, but the spring being cold and backward, we are fearful that frost will come before it ripens. Their crops of spring wheat, oats, buckwheat and potatoes look well. The natives have not often sat with us in a meeting capacity, but we have had frequent opportunities with them on religious subjects to good satisfaction. They stand open to hear us on those subjects, and have feelingly approved what has been offered."

By another letter, dated 12th mo. 20th, we are informed, that "the school at Old Town, taught by Peter Crous, (a half-breed Indian) has been in operation about four weeks; it is small, not exceeding ten scholars at any time; probably the number may be considerably increased soon."

"The prospect of a school at Cornplanter's settlement is at present nowise flattering, although most of the natives of that place appear to be desirous for it."—"In attending to the subject recommended by our friends Enoch Lewis and Joseph Elkinton, of ascertaining the number of sheep that the natives wish to purchase, most of those who are circumstanced so as to keep them, appeared disposed to get them as soon as they are in circumstances to pay for them. Several declined subscribing for them for want of funds. Eighteen individuals subscribed for ninety-nine sheep, which will be procured as soon as the funds are furnished to pay for them. From what I have been able to discover in going about among the natives, I believe most of them have grain enough to carry them pretty comfortably through the winter. There are a few who are entirely destitute, and some others

nearly so ; but with reasonable exertion on their part, they may procure a comfortable subsistence for their families."

This anticipation was not fully realized, and it being apprehended that some families would suffer for want of an adequate supply of food, unless some aid was rendered them, the Friend residing on the reservation was authorized to expend three hundred dollars in the purchase of corn, for distribution among such of the natives as were in want. A letter received from him, dated 3rd mo. 28th last, says, "I purchased two hundred and ninety-six bushels of corn, and have handed out to the natives about one hundred bushels, and nearly the same amount of potatoes, which have been thankfully received by them. I think there has not been much more suffering among them during the past winter, for want of provisions, than is ordinary. A large number of them have been engaged in cutting and hauling logs to the bank of the river, which furnished them with the means to procure a subsistence for themselves ; and the few who had plenty of their own raising, assisted those who were unable to provide for themselves. But the present would probably have been a time of suffering with a considerable number, had there not been a supply at hand. Provisions have been unusually scarce and dear since the sleighing failed ; corn-meal has been sold at Cold Spring at four and a half cents per pound."

"The school at Old Town will close the present week, having been continued one quarter and a half. The teacher attended strictly to the school. I think fifteen or sixteen was the largest number of scholars that I saw in attendance at any one time. The scholars made considerable progress in learning ; two studied arithmetic ; four were learning to write, and six read in the Testament."

In the 9th mo. last, the following communication from three of the chiefs of the Allegheny was received, viz.

"Brothers, the Quakers of Philadelphia. We the chiefs of the Allegheny reservation, believe you to be our best friends, and want you to know how much trouble we have about our land. Schermerhorn came to Buffalo not long since, and left money with our agent to hire Indians to sign their names in favour of selling their land. The agent sent out-runners to the several reservations in the state for that purpose, and procured sixty signers. Samuel Gordon came to Allegheny and offered Blacksnake one thousand dollars for his name, which he refused, as he preferred keeping the land for his children. There are but two chiefs and two others, on the Allegheny in favour of selling. Our agent also selected nine chiefs to send as delegates to the west, to see the land where they intend Indians to move to, which made us very uneasy, and we met together in council at Cold Spring, and got a petition drawn and signed by ninety-two Indians in favour of keeping our land, to send to Washington ; and the Indians on the other reservations are doing the same. Our agent is holding back our annuity until the chiefs' return from the west, which will be nearly three months hence.

"We are determined not to sell our land, but to stay on it. We have good crops of corn and potatoes growing, and hope we will be strengthened to go forward and improve. We would be glad to have an answer and know your opinion on the subject of selling our land."

Knowing the anxiety of some of the white people to procure the removal of the Indians from all their lands in New York, and fearing that the efforts so strenuously made to obtain a cession of their present reservations, might result in some procedure seriously injurious to the Indians, we concluded that a visit by a part of our number would be advisable,

before we attempted to communicate any particular advice in regard to their present condition, or future decisions. In pursuance of this conclusion, two members of the committee left Philadelphia on the 30th of the 10th, and arrived at Tunessassah on the 8th of the following month.

During the time they remained among the Indians, they took the opportunity of visiting as many of their habitations, and conversing with such of the most intelligent people, as they conveniently could. They found some of the farms in the neighbourhood of Old Town in pretty good condition, but others exhibited evidence of neglect. This is no doubt owing in part to those habits of indolence which always prevail among people who are but partially civilized, and in part, to the increasing efforts which are used to procure their removal.

The land moreover is not held in severalty, and those who occupy and improve any particular part, do not thereby acquire a permanent right to the soil; they hold by possession only, and are liable to be dispossessed in case the chiefs should form a treaty of cession. Hence they have less encouragement to make permanent improvements, than they would have if their titles were such as are usual with us. It was observable that the Indians were kept in a very unsettled condition by the attempts which were made to prevail on their chiefs, by the offers of bribes, to agree to a sale of the reservation, and the fact of bribes being offered for this purpose was confirmed from several quarters. All with whom the Friends conversed on the subject, were exceedingly anxious to remain where they were; several of them showing by tears as well as words, the keenness of their sensibility to the dangers and sufferings that await them, in case they should be deprived of their present possessions.

In a council held at Cold Spring a few days after their arrival, the chiefs gave our friends a detail of the proceedings which took place some time before, at Buffalo. They met there in consequence of the exertions of Schermerhorn, to procure their removal from the state. The delegation which he had taken to the west were not sent by the nation, they disapproving of the measure; and it was agreed at the council to pay no attention to the report of those who went, in case they should be in favour of a removal; that they would not sell the land, but would adhere to their old treaty, by virtue of which, they were to retain their present possessions and remain at peace with the people of the United States, as long as the sun rose and the waters flowed.

The chiefs had just come to this conclusion when an agent returned there from Washington, professing to have a message to them from the president and secretary of war.

The purport of this was to communicate to them certain offers which they deemed liberal, made to them by the government, on condition of their agreeing to remove to the west. After deliberating on these proposals the chiefs agreed to reject them; and the following remonstrance, addressed to the president of the United States, was agreed upon, and signed by seventy chiefs and attested by six respectable white men.

"To the President of the United States.

"We, the undersigned sachems, chiefs, and chief warriors of the Six Nations, assembled in council at the council-house at Buffalo Creek Reservation, in the State of New York, present the following communication for the purpose of saying to our father the president—that J. F. Scher-

merhorn, United States Commissioner, having been appointed to remove the New York Indians to the west, in July last he passed through all the settlements of the Six Nations, and took with him some of our men, of his own selection, for the purpose of forming an exploring party to the west. This was his own delegation and not ours. We consider this an unlawful and improper exercise of authority, which strikes at the very fundamental principles of our laws and treaties: we cannot therefore recognise persons so selected as regular appointed delegates.

"Father. We will explain to you our minds on the subject. We have not any desire of again exploring the western country. The repetition can confer on us no benefit, inasmuch as we have still the same determination to remain upon the premises which we now hold in the state of New York. Father—we have concluded a 'Treaty of Peace' more than forty years ago, which we still adhere to for our guide. In that treaty we have mutually stipulated that all our national transactions should be performed in open council. This stipulation was agreed to by the parties mutually. In that treaty all secret meetings to transact national business are forbidden.

"Father. In that treaty we agreed that no compulsion should be used by either of the parties, but now J. F. Schermerhorn has already used, as it were, force, in taking our men to the west clandestinely. Furthermore, we believe that communications have been dispatched to you, purporting to be the voice of the Six Nations; but which in reality have not been acted upon in our councils.

"Father. We sincerely hope that all such (if any there be) may not be considered or treated as the sentiments of the Six Nations.

"We will now acquaint you with our views respecting the removal of our people west of the Mississippi. We have resolved to adhere to our present locations; to remain and lay our bones by the side of our forefathers. We believe we can continue at home and be at peace with our neighbours. We have disposed of our lands again and again, until our seats are reduced, so that they are now but just sufficient for our children to live on. We are now surrounded on every side by the white people. We love them, and suffer no inconvenience from them; but on the contrary, we derive from them great and permanent assistance. They are kind and generous-hearted people. They treat us kindly. We believe that we have fulfilled our obligations to each other, and to the treaty of peace and friendship which we made. We have been born and educated in the same land; we have grown up together in brotherly love; we have acquired knowledge of the arts of civilization and of agriculture in a great measure from them. We have now many amongst us who have built large barns and have good waggons and other useful implements of agriculture; we have also built school and council-houses and convenient churches; we have several saw-mills and a grain-mill amongst us. Our people have made rapid advances already, and are still progressing in wealth and industry; the moral condition of our people has been visibly improving beyond our expectation for the last forty years. True, we have also immoral and unprincipled men amongst us, but this is common with all nations; there is therefore no sufficient reason for the whole nation to be removed on their account.

"Father, once more. We have heard your liberal offers in connexion with your instructions to your agent read to us by Judge Stryker. We have understood them well; but with all the light thus thrown upon the subject we cannot see sufficient reasons for accepting them. We believe that our comforts here are better than the western territory. We know

that from the sincerity of their hearts our people do not wish to accept, and it would be heart-rending for us and our people to be induced to do so, contrary to our views and feelings. Father, we have been repeatedly assured by all the presidents, and even by your predecessor, that the right of choice should be left entirely free; that we may go or stay as we choose.

"We believe our new father will follow the steps of the wise and good presidents who have gone before. We suppose that the people have elected a good and philanthropic man for their chief magistrate. We therefore hope sincerely, that you will suffer no improper means to be used for seducing our people to acquiesce in the proposition made by our agent. Father, permit us now, in closing this letter, to commend your health and soundness of spirit to the care of the Great Spirit of heaven.

"Done in general council of the Six Nations, on Buffalo Creek Reservation, this 2nd day of October, 1837."

In closing the report of their visit the sub-committee express themselves in the following terms, viz. "From what we have seen and heard during this visit, we are decidedly of the sentiment that the preservation of these people from total extinction depends on their retaining possession of the land they now have. The offers which are said to be made to them in the west, however flattering in appearance, present to our minds a very dreary prospect. They are probably less fitted for removal to the wilds of the west than they were when Friends commenced their labours amongst them. They have acquired too many of the wants and too few of the habits of civilized life to be removed, without the most disastrous consequences, to an uncultivated wilderness. It appears to us, that our duty is a plain one; that we ought to exercise such influence as we possess to induce them to hold fast their present possessions; to improve themselves and their land as rapidly as possible, and to become not only a civilized but a Christian community. If they should be induced to accede to the flattering offers, which are so industriously presented to their view, a few more fleeting years will probably join their name and memory with those which are no longer known, except on the historian's page."

In a communication subsequently addressed by this committee to the Indians, we endeavoured to impress them with the importance of making greater efforts to improve their lands, and to acquire school-learning for their children; holding up to their view as intimately connected with their future welfare and prosperity, the division and tenure of their lands in severalty; and a total abstinence from the use of ardent spirits.

Notwithstanding the voice of the nation had been so repeatedly and decidedly expressed, adverse to the cession and sale of the reservations, yet in the early part of the present year another commissioner came among them, empowered by the Government to negotiate a treaty for those objects. A council was called at Buffalo, and through the artifices and bribery of persons interested in obtaining a sale of their lands, a pretended treaty was unjustly forced upon them; and though agreed to by only a small minority of the chiefs, while the remonstrance against it was signed by a much larger number, the commissioner persisted in considering it as a valid contract. In the 2nd month, the committee received the following communication from the Indians relative to this affecting subject, signed by fifteen chiefs and others:—

Cold Spring, 2nd month 18th, 1838.

"To our old Friends, the Quakers of Philadelphia.

"Brothers: our brother, the Quaker who resides here with us, was here to-day at our council in our council-house. Brothers, we consider it our duty to let you know what passed at the general council at Buffalo. We all met, Senecas, Onondagos, Cayugas, Tuscaroras, Oneidas, and all the rest of the New York Indians. Schermerhorn* called on some of the Indians from Green Bay to attend the council, who were also there. The United States' commissioner proceeded and opened the council with these words; 'I now open the council of the Six Nations. I am commissioner of the United States. I shall do the duty assigned me by the president. I was sent to let you know what the government wishes. It is the policy of the government that all the Indians shall remove beyond the Mississippi. Every chief that will control one hundred souls to remove, shall receive five hundred dollars. He stated that government was very kind to Indians, it would furnish one year's provision, money to defray the expenses of moving them there, build them houses, mills, meeting-houses, school-houses, blacksmith-shops, and furnish them with missionaries. When you receive this offer, all your annuity will be removed to the far country; if any Indians remain here they will get no money, as there will be no agent here, but there will be one sent to the west, who will attend all your councils there. You must accept of this offer—you must go.'

"He occupied the whole time in talking for the first eight days of the council. After we had deliberated on what he had said to us, and determined on remaining where we are, the commissioner said:—

"'We have finished. You have sold all you have claimed: here is the treaty made and written before you; and all you have to do is to sign it.'

"He then laid the treaty on the table: at the same time, our petition being written, we laid that on the table also. The commissioner called on us to sign his paper; the emigration party, to the number of twenty-three, came forward and signed it. The commissioner stating it was lawful to sign in the presence of the council, our petition was signed by sixty-two at the same time. At that time there was a large majority of the chiefs, and nearly all the warriors on our side. The commissioner then said, 'I now close the council, but my books shall be open all night, and until after breakfast to-morrow morning; then I will leave the reservation.'

"At the time he dismissed the council he removed the books to a public-house in the vicinity, and some of our people who had received large sums of money of the Ogden company, used great exertions to get many of the chiefs to go to this place, and prevailed on some with money, and others under the influence of ardent spirits, were prevailed on to sign the pretended treaty. They offered large sums of money to many of the chiefs, who refused it, and remained uncorrupted by the offer of their bribes.

"We told those who had signed the treaty that the council is now closed, and you think you have sold our land, but we are determined to hold our

* Schermerhorn, who has assumed the character of a Christian minister, has likewise acted as Government agent to the Cherokee Indians, with whom he pretended to form a treaty similar in its character to that here described.

rights. You may sell your proportion according to your numbers, but we shall none of our land. But the commissioner did not go as he said, he staid two days after the council was closed, and his books were open all that time; and the Ogden company used all their influence to weaken our party by offering large sums of money to induce them to sign the treaty. On the third day in the afternoon, the commissioner left the reservation and went to Buffalo, and held a select council with those Indians who had signed the treaty.

"The Ogden company, knowing our agent had withheld our annuity from us, and that we intended to send a delegation to Washington, and supposing we should be necessitated to hire money to defray the expenses of our delegates, went forward to all those they thought would be likely to accommodate us, and by their influence prevented our getting any for that purpose.

"Brothers, Our hearts are pained, therefore we remember you, and aim to let you know our distress. Our necessity induces us to ask assistance of our friends. We have prevailed on James Robinson to go to Washington for us. He will stop and see you on his journey, in order to be advised by you who to apply to at Washington for assistance; and we think it is not likely we shall be able to raise money enough to defray his expenses while there, and would ask you to lend him as much as he may need. Our agent says we shall have our annuity in the 6th month; when we get that we will pay you, and will pay you what you think right for the use of it. We will hold ourselves accountable for whatever amount you may think proper to let James Robinson have for that purpose. We are determined to stay where we are and enjoy our old homes. We hold the same mind we were of, when our friends Enoch Lewis and Joseph Elkinton visited us last fall. Brothers, we believe the love you have felt towards us emanated from the Great Spirit; and we beg the Great Spirit to preserve you and us, and protect us in our rights. There are sixteen chiefs on this reservation, two of whom have joined the emigration party. The Tonewanda Indians are all firmly opposed to selling their lands. At Buffalo reservation, there is a majority of the chiefs in favour of selling, but the warriors are mostly opposed to it. The same may be said of Cattaraugus reservation. There have ninety-two warriors of this reservation signed the remonstrance, and added the number of each family, making in all seven hundred souls, the chiefs having signed it at Buffalo."

Soon after the receipt of this letter, four Seneca Indians arrived at Philadelphia as a delegation from the Six Nations, authorised to proceed to Washington, for the purpose of remonstrating against the ratification of the treaty.

As it was obvious, from the documents in their possession, that the treaty had been extorted from the greater part of those who signed it, by fraudulent means, and that a large majority of the people were decidedly opposed to a cession, upon any terms, of their remaining lands, the committee believed it incumbent upon them, to address a remonstrance against its ratification, to the President and Congress of the United States, and to render the delegation such assistance, in stating their case to the government, and obtaining an impartial hearing, as might be in their power. In pursuance of these objects, four Friends were appointed to proceed to Washington, in company with the Indians; and they accordingly arrived there about the middle of the last month, and laid before the proper authorities the remonstrance of this committee, as well as one of similar import, prepared by our brethren of New York Yearly Meeting, who on

being informed of the proceedings, had given prompt attention to the subject; and also the testimony in possession of the delegation, proving the injustice which must unavoidably be done to the Indians, by confirming and executing the treaty. The following is the copy of our address.*

* The following Extract from a Letter, written by Charles Meatyard, of East Hamburgh, (United States,) dated 25th of 1st mo. 1838, will throw some further light on the character of those treaties for the acquisition of land.

"The government of the United States are at this time taking steps for the removal of the New York Indians, west of the Mississippi. They have two commissioners here, who are endeavouring to negotiate a treaty of removal. They have been in council more than five weeks.

"Friends, as a body, have not interfered. Those of us who have attended the council, as individuals, have done so at the particular request of the chiefs of the Six Nations. The intention was to watch the proceedings, so as to be witnesses in their behalf, they being apprehensive of unfair dealing—not without cause.

"Many of them are called Christians. They have on this reservation a large and handsome meeting-house of the Presbyterian order; but the rest are not idolaters; their views of the superintending power and influence of the Great Spirit are clear and distinct.

"I know nothing personally of the Indians in Canada; but from inquiry of individuals on whom I can rely, I am informed that they are as far advanced in civilization as the New York Indians, and probably more of them have embraced Christianity. Their habits are in a good degree settled, and the use of ardent spirits is on the decline amongst them. Those known to my informant are parts of the tribes forming the Six Nations, who are at present located in our neighbourhood. They are the Oneidas, Senecas, Tuscaroroas, Onondagos, Cayugas and Mohawks. There are none of the last-named on this side the frontier. Those known to my informant are located on the Grand and Thames rivers.

"The health of the Indians on this side is on a par with that of the rest of the inhabitants of the surrounding country, and I presume it to be so on the other.

"It is rather difficult to give you a distinct idea of the degree of civilization they have attained, because circumstances differ in some degree from similar circumstances in England. When a people begin to improve from the hunter state, it is, I think, reasonable to suppose they would imitate that which is nearest their observation, which in this place was the farmers of the neighbourhood. The degree of civilization they have attained to, is in a considerable degree that of the farmers, their neighbours, but differing in degree in different individuals. Many of the young men amongst them speak the English language, and they appear generally desirous for their children to attain some learning. Several of the young men are receiving their education at college, and two are studying law at Buffalo. Their moral conduct and general character is good, though, as might be supposed, there are some worthless characters amongst them.

"This is the best I am able to do in the way of answer to the several questions proposed under present circumstances.

"I will now proceed to make some general remarks, which may perhaps illustrate some of the answers.

"I have attended the council as frequently as the distance from my

"To the President of the United States, and to the Senate House of Representatives in Congress assembled.

"The memorial of 'The Committee for the gradual Civilization and Improvement of the Indian Natives,' appointed by the Yearly Meeting of the Religious Society of Friends, commonly called Quakers, in Pennsylvania, New Jersey, Delaware, and parts adjacent, respectfully sheweth:

"That in the year 1795, the said Yearly Meeting, actuated by feelings of kindness and sympathy towards the remnant of the Six Nations residing in the western part of the state of New York, appointed a committee of its members, to devise a plan for meliorating their condition, by instructing them in literature, agriculture, and some of the mechanic arts.

"After maturing the outlines of such a plan, and previous to engaging in its prosecution, they communicated their views to George Washington, then president of the United States, who gave them his cordial approbation, and encouraged the prosecution of the benevolent design.

"Having thus obtained the full sanction of the executive, the committee entered on its duties; purchased land in the vicinity of two of the reservations, and erected dwelling-houses, barns, school-houses, saw and grist-mills, work-shops, &c. Members of the Society were also employed to reside on the farms, for the purpose of instructing the natives in agriculture, milling, blacksmithing, and other branches of labour, and in school-

house would allow, it being about eleven miles, and having to go in the morning and return at night, prevented my attending so often as I wished, but I was there enough to discover the whole intrigue, to get rid of the Indians. We were honoured with a burst of wrath from one of the commissioners for addressing the Indians, after the council ended for the day. Our object was to put them on their guard against the traps laid for them. They did not do this when we were present, or they would have heard from us. The Friend who was with me is a man of great resolution, and not afraid to speak his mind to any man.

"At the commencement of the council the government commissioners read something they called a law of the general government, imposing a fine of two thousand dollars, on any one who should use any kind of influence to induce the Indians to stay where they are. I do not know if you are aware of the reason why there is so much anxiety to remove the Indians, for the plea of charity towards them is mere nonsense and hypocrisy. The Indians are invariably in possession of some of the best lands in the respective states where they are settled, and always along the course of the best rivers. This is the reason why they feel so very charitable towards them, and this also explains their pretended fear of their becoming extinct. They see them advancing in improvement, and consequently more attached to their possessions, and from attention to education better able to defend them. They think they must strike soon as every year diminishes their chance. There is no danger of their becoming extinct, except by the progress of civilization they should become intermixed with the white people, and so lose their distinct character. The commissioners make great use of this argument with our Indians; they attempted to work a great deal on the pride of national character. They are desirous of retaining it, but they want their lands with it also.

learning, and to afford them such advice and assistance as their peculiar situation or local difficulties might render necessary.

"These establishments were maintained for many years with little interruption, and one of them still exists near the Allegheny reservation, wholly at the expense and under the management of the religious Society of Friends.

"In the intercourse with the general government, to which this work of charity has given rise, the committee has had the satisfaction to receive the countenance and approval of the presidents who successively filled that high office, as well as to believe that its exertions have tended to increase the happiness of our Indian brethren, and to strengthen their friendly relation with the whites.

"At the period when the committee commenced its labours, scarcely a trace of civilization was discernible among the Aborigines. From the erratic and uncertain pursuits of the chase, they gleaned a scanty and hard-earned subsistence; often pinched with hunger, and miserably clad, while a rude and comfortless cabin formed their only and inadequate shelter from the violence of the elements, and the vicissitudes of the seasons.

"Without yielding to the discouragements which naturally grew out of this state of things, the committee has persevered in its efforts to the present period, cheered by the favourable change which has been silently and gradually wrought, until the aspect of domestic affairs among the nation, presents a striking contrast to their once forlorn and comfortless situation.

"Many of them are living on well-inclosed farms, stocked with horses, cattle, hogs, &c., from the cultivation of which they derive their support; and have erected and occupy substantial houses, respectably furnished, and kept in decent order.

"As the comforts of his home increased, his attachment to it increased also; the propensity for wandering, and the love of the chase, gradually gave way to new and more powerful affections, and the red man learned to cling closer and closer to the enjoyments of his fire-side. To cherish this feeling has been a primary object with your memorialists, as well as to excite emulation in the course of improvement, both physical and moral; and they have witnessed with peculiar pleasure, a steady increase, for some years past, in the population of those under their care: a fact, they believe, almost without a parallel in the modern history of the Aborigines of our country.

"Impressed with the belief that the methods adopted by your memorialists, were calculated to promote the happiness and welfare of this interesting people, and desirous to further the success of the enterprise, President Monroe addressed a letter to the Indians on the Allegheny reservation, (a copy of which is herewith submitted,) recommending them to divide their lands and hold them in severalty, in order that a more active spring might be given to agricultural improvements, and the permanency of their tenure secured.

"Long and undisputed possession of their lands, guaranteed to them by treaties, duly ratified, and with repeated assurances that they should not be removed from them, without the consent of the nation, inspired them with confidence that the United States would adhere inviolably to the faith thus solemnly and repeatedly pledged; and they have gone on making their improvements in the hope of being permitted to enjoy them without molestation, and to transmit them to their posterity.

"In the midst of the security created by their reliance on the fidelity of the government, and in violation of the assurances of protection again and

again extended to them, attempts have been made to effect their expulsion from the land of their fathers, by means, as your memorialists conceive, alike at variance with justice and humanity, and loudly demanding your interference and reprobation.

"At a council of the Six Nations, recently held at Buffalo, a treaty for the sale of their lands was presented to them, and, as your memorialists are credibly informed, various compulsory and deceptive measures were adopted to procure signatures, which resulted in a small minority affixing their names to it; and also that the list was subsequently increased by means of bribery and strong drink.

"We learn, on good authority, that the great body of the nation are united in the determination neither to sell their lands nor to remove from them; and have steadfastly resisted every overture for the accomplishment of these objects. Yet, under the cover of this treaty, thus illegally obtained, and invalid in itself, being the act of a minority only, these poor people are now officially informed that they must leave their homes, and the graves of their fathers, to seek a new residence in the western wilds; that their annuity will only be paid to them on condition of their removing far beyond the Mississippi, and that *there only* will the United States hold official intercourse with them.

"Thus the very existence of this feeble remnant of a numerous and powerful nation, once the proprietors of the soil on which we now dwell, and where we have grown rich, is jeopardized; their rights are invaded, and their property in danger of being unjustly wrung from them.

"In the hour of their extremity we feel constrained by a sense of duty to appeal to you in their behalf, and beseech you to remember the universal obligation of the golden rule laid down by our blessed Saviour, 'Whatsoever ye would that men should do to you, do ye even so unto them.' Their once extensive domain has by repeated cessions to the white man, been reduced to the narrow limits which they now claim, and they are now circumscribed within a reservation, comparatively small and insignificant.

"Shall a great and powerful nation like the United States, rich in soil and in all its products, drive from the scanty pittance of land yet left them, these unresisting and helpless people, to gratify the cravings of avarice? Your memorialists trust not. They respectfully but earnestly entreat you to withhold your sanction from this pretended treaty, and thus save from the stain of so disgraceful an act, the character of our beloved country.

"The sufferings and deprivations they must experience in the event of being forced from their homes and removed to the west, excite our commiseration. Accustomed to the habits and many of the conveniences of civilized life, and to the pursuits of agriculture, they are disqualified for returning to the precarious and exposing life of the hunter. Their proximity to the fierce and uncultivated Indians of the west, must be a fruitful source of difficulties which they are illy prepared to encounter; while the remoteness of their future homes would necessarily suspend the labours of your memorialists for their further improvement, and in a great measure render abortive our exertions for more than forty years, and the expenditure of upwards of 65,000 dollars, the whole of which has been contributed by members of the Society of Friends.

"When we remember that He 'who made of one blood all nations of men to dwell upon all the face of the earth,' has declared himself to be 'the refuge of the poor, the refuge of the needy in his distress,' and the avenger of the wrongs of the oppressed: that 'justice and judgment are

the habitation of his throne,' and that, as respects nations no less than individuals, 'with what measure we mete, it shall be meted to us again,' we feel an ardent solicitude that the rulers of our beloved country, for whose prosperity and welfare we are deeply interested, may be guided in their proceedings on this affecting subject, by the benign spirit of our holy Redeemer, who has emphatically declared, 'Blessed are the merciful for they shall obtain mercy.'

"Signed in and on behalf and by order of the Committee aforesaid,
 THOMAS WISTAR, *Clerk.*
 Philadelphia, 3rd month 12th, 1838."

Copy of President Monroe's Letter to the Seneca Indians.

"My Red Children,

"I am very glad to learn by your friends Samuel Bettle, Thomas Wistar, Thomas Stewardson, and John Cooke, that you no longer live in that miserable and destitute state which you once did.

"They say that most of you have become sober and industrious; that you have got good houses to live in; and that by cultivating the ground and raising cattle you have now a plenty to eat. This is to me very good news, as I shall always rejoice to hear of the happiness of my red children.

"My Red Children. You cannot become civilized till you have advanced one step further. You know that among my white children, each one has his own land separate from all others. You ought to do the same. You ought to divide your land among families, in lots sufficiently large to maintain a family according to its size. Your good friends the Quakers would, no doubt, enable you to make a just and equitable division. By thus dividing your land, each one could then say, this is mine, and he would have inducements to put up good houses on it, and improve his land by cultivation.

"My Red Children. I have annexed the seal of the United States to this talk, so that you may know it comes from your father the president.

[L. s.]

"Signed, JAMES MONROE.

"15th January, 1819.

"To the Seneca Indians living on the Allegheny Reservation."

The Committee had also several interviews with the president of the United States, the secretary of war, the commissioner of the Indian bureau, and a number of members of the senate and house of representatives, to all of whom they endeavoured to communicate full information of the manner in which this pretended treaty was obtained, and the crying injustice which must attend its ultimate execution. They all heard the committee with respect and attention, giving assurances that the subject should be carefully investigated, and their endeavours employed to secure to the Indians the enjoyment of their rights. Notwithstanding these favourable appearances, the committee were sensible of the operation of a powerful influence adverse to the rights and interests of the poor Indian, and that strenuous efforts will be made by those interested in the purchase of the land, to procure the confirmation of this treaty

Representations have been made, under very plausible disguises, to the officers of government, to prove that the interests of the natives would be greatly advanced by their removal to the west of the Mississippi, and that the opposition to the treaty is the work of a few interested individuals.

Previous to leaving Washington, the committee, through the action of some of the senators, procured the printing of the documents which Friends and the Indian delegation had prepared, in opposition to the treaty, by which means they would be placed within the reach of every member of the senate.

As the treaty has not been submitted to the senate, the business is still under the care of the sub-committee, and the issue of this attempt to dislodge these people from their present scanty allotments, must for a time remain uncertain. But whatever the result may eventually be, the trouble and perplexity to which they have been subjected, loudly demand the sympathy and consideration of every Christian mind, and present a peculiar claim to the continued attention of Friends.

By direction,

THOMAS WISTAR, *Clerk.*

Philadelphia, 4th month 14th, 1838.

Since the preparation of the foregoing report, the sub-committee deemed it necessary again to proceed to Washington, where they spent several weeks in attending to the business, endeavouring to furnish the proper authorities with correct information relative to the treaty and the circumstances attending its negotiation. In the sixth month the treaty was taken up by the senate and remodelled, by which the terms of it were so materially changed as virtually to annul its provisions. Several new articles were inserted as amendments, which together with the other parts are to be again fully explained to the Indians, and submitted to their consideration; not in one general council as heretofore, but to each tribe and band separately; and if any one of the tribes or bands do not voluntarily accept of it, it is not to be bound by it; but those accepting, may remove: and it is to be valid and binding as respects them. By this means the whole matter will again come before the Indians for their consideration, and approval or rejection; and such bands as do not wish to accede to its terms will be exempted from the necessity of removal.

The present state of the SHAWNESE INDIANS and the care extended to them will appear from the following extracts from the Correspondence of Friends of Baltimore Yearly Meeting with the Meeting for Sufferings in London.

Baltimore, 12th mo. 14th, 1837.

Dear Friends,

IN our communication of 3rd month, 1835, we gave you some general information of the condition of the Indian natives of this country, their progress in civilization, and of the existing policy of the Government of the United States respecting them, as also of our efforts for the relief and improvement of the Shawnese tribe, under the joint care of Ohio, Indiana, and Baltimore Yearly Meetings, and in compliance with the request of Josiah Forster, dated 9th of 7th mo. 1836, we now propose giving you some additional information on these subjects.

The policy of our Government remains unchanged. By an act of Con-

gross passed 28th of 5th month, 1830, provision was made for an exchange of lands with the Indians residing in any of the states or territories east of the Mississippi, and for their removal beyond that river. It authorizes its president "solemnly to assure the tribe or nation with which the exchange is made, that the United States will for ever secure and guarantee to them, their heirs and successors, the country exchanged with them;" it further authorized him "to cause such tribe or nation to be protected at their new residence against all interruption or disturbance from any other tribe or nation of Indians, or from any other person or persons whatever."

Under this policy it appears by a report from a commission on Indian affairs to Congress, dated 1st of 12th mo. 1836, that within the last eight years, 93,401,637 acres have been ceded by the Indians, for which the United States have stipulated to give them 26,982,068 dollars, and 32,381,000 acres of land, valued at 40,476,250 dollars, making the whole consideration 67,485,318 dollars. This sum is made up of permanent annuities, lands, reservations for individuals, expenses of removal and subsistence, merchandize, mechanical and agricultural establishments and implements. The permanent annuities being commuted at five per cent. lands and reservations valued one dollar and a quarter per acre, expenses of removal, subsistence, merchandize, mechanical and agricultural establishments put down at the amounts appropriated for them.

The following copy of the report made to our Yearly Meeting in the 10th month last, will furnish the necessary information of the progress and present situation of one establishment amongst the Shawnese Indians, also an acknowledgment of the receipt of £290. 1s. from Friends in England, in aid of our endeavours for the civilization and Christian instruction of this tribe.

" TO THE YEARLY MEETING, NOW SITTING.

"The committee on Indian concerns report, that since our last Yearly Meeting, very important movements have been effected in relation to the interesting concern of the civilization and Christian instruction of the Shawnese Indians.

"The committee appointed on this subject by Indiana Yearly Meeting, and who have hitherto, in conjunction with a similar one of Ohio Yearly Meeting, co-operated with us in this benevolent undertaking, have been industriously engaged during the present year in its prosecution.

"By a report from them we learn, that early in the last spring, having received intelligence that the donation of Dr. Unthank of Ireland, had been collected by their agent at Cincinnati, they proceeded to furnish household and kitchen furniture, farming utensils, and a quantity of provisions, &c., in order to enable them to carry into execution the plan of operations, as agreed upon by the three several committees just mentioned. They employed Moses Pearson and his wife, two Friends, as superintendents of the intended establishment for two years, at five hundred dollars per annum, and a young woman, also a Friend, to assist them in their duties, at 100 dollars per annum, all of whom proceeded to their place of destination. They were quickly followed by a deputation from the committee of Indiana Yearly Meeting, who on reaching the Shawnese settlement, ascertained that the superintendent and his companions had arrived there about five days previously, and had already purchased about five acres of corn, we presume of some of the Indians, and were busily occupied in cleaning it out. Elias Newby, a young man, was engaged by

this deputation to act as teacher for the school, for four months, at the rate of twenty-four dollars a month; but should he continue in this capacity until next spring, the compensation to be only twenty dollars per month for the whole term. The deputation had an interview with the Indians at their council-house, in alluding to which they remarked, that the Indians appeared glad to meet with them, looked well, and spoke highly of their country. The deputation were led to believe from the appearance of things in the settlement, and from information elsewhere derived, that this portion of our Aborigines are becoming more sensible of the advantages of civilization. On conferring with them respecting a school, they manifested much pleasure at the prospect of having one among them, and said they would furnish as many children as we wanted, as soon as the teacher and the house were ready for their reception.*

"On parting with John Perry, the head chief, he spoke as follows: 'When you get home, tell my friends the Quakers, that I am their friend, and shall be as long as I live; and when I am laid in the ground I hope my children will be your friends. When we lived in Ohio, where we could get game, I thought it not worth while to send my children to school, and I sent none; but now we live where we cannot get game, I want my children to go to school, and work too.'

"By an extract of a letter addressed by the superintendent of the establishment, to the committee of Indiana Yearly Meeting, dated 12th of 7th mo. last, it would appear that the Indians repose the utmost confidence in the friendly intentions which we have displayed towards them, so much so indeed that they have dismissed from their settlement two resident missionaries, of other religious societies, in order to enjoy exclusively the labour of Friends for their improvement; stating in council that they had had a conference among themselves respecting this subject, and had determined

* Previously to exchanging their lands in Ohio, and removal west of the Mississippi, and whilst under our care, they (the Shawnesse Indians) had made considerable advancement in the arts of civilized life; they had built themselves good hewed log-houses—opened farms—introduced the plough—raised considerable stock—and were greatly improved in habits of sobriety. And the Indian women were instructed in the use of the spinning-wheel, and such kind of business as was suitable for them, and calculated to promote the domestic comfort of the nation. We had also established a school among them, in which the Indian children of both sexes were taught the elementary branches of a common education.

The boys were instructed in the practical business of farming, and the girls in sewing, knitting, spinning, and generally in the business of a family. The orderly deportment of the children, and their improvement, have been highly satisfactory, and afford us encouraging prospects of future success. About twenty Indian children were under the care and tuition of our friends, Henry Harvey and wife, late superintendents at Waughpaukonnetta, some of whom could read and write *very well*, and several had made some progress in figures; others could read and write, and some had gone through the spelling-book; they were very ingenious, and apt to learn; more so, the superintendents say, than any children they had known, and were very attentive to directions given to them.

Baltimore Committee,
24th 3rd mo. 1835.

to inform the two missionaries that they knew that the Quakers were their friends; that when they went to move away from amongst them, they have left all, and took nothing away with them, and that by this they knew that they were their friends; and that the Quakers had sent on their teachers, (pointing to Elias Newby and the superintendent,) to teach their children, and that they wished them alone to teach their children, and would prefer that the two missionaries should move away; all of which, added to the anxiety which they discovered in relation to the school, is calculated to increase our solicitude for the successful advancement of the benevolent undertaking in which we have embarked.

"The committee would further mention, that in order to render our attempts for the improvement of these Indians more effectual, in a religious point of view, a meeting for Divine worship is to be held regularly on First-days, and in the middle of each week, which the Indians are to be invited to attend. A portion of the Holy Scriptures is also to be read daily, in a solemn manner, to all classes of them who may incline to be present; a silent pause to be carefully observed after the reading.

"We have the satisfaction also to state, that a letter was recently received from Josiah Forster, of England, communicating the information that the sum of £290. 1s., an amount which had been raised by Friends of that country, in aid of our undertaking, was waiting our demand, and that we might draw on a certain banker in London for that sum, which was accordingly done. The nett proceeds of the bill of exchange, including premium, amounting to 1494 dollars, and 48½ cents. which, with ten dollars derived from another source, is now in the hands of Joseph King, Jun., treasurer of this committee.

"In concluding our report, it may prove interesting to the Yearly Meeting, to be made acquainted with the fact, that the United States Government has recently exhibited peculiar marks of a friendly, fostering disposition towards the tribes of Indians who have removed from their old locations to the west of the Mississippi. This is particularly evinced by the circumstance of the agent of the general Government having a short time since laid before various tribes a proposition, the substance of which was, that our Government was willing, with their approbation, to lay off a large tract of country sufficient to contain a number of nations of Indians, and to give them a warrantee deed for the same (describing the boundaries.) That the same tract of country should be known by the title of the 'Indian's Country;' that no white man should have any right within the said boundaries, except his business was sanctioned by the Government; that the Indians should have the privilege of making their own laws; at the same time some laws were recommended, which it was thought best for them to enact; that the Government should be at the expense of building them a good substantial council-house; that each nation should send one or more of their number annually to the said house, there to confer on such subjects as they may be interested in: that they should every year elect one of their number to Congress, there to remain during the session to represent the whole of the nations residing in their country, and that Government would pay all expenses in going to, while remaining at, and in returning from the seat of Government. This important proposal has been accepted by several of the tribes, of which the Shawnee, under our charge, is one. From public documents before the United States Congress of 1836, we conclude that the offer on its part to the Aborigines west of the Mississippi, which we have just noticed, does not look to their again removing to some new territory, but simply proposes their acceptance of these privileges in their present location.

"The committee are glad to be able to state, that from a review of the present condition of our red brethren, as presented to public notice, in the report of the United States Commissioner of Indian affairs, it is manifest that some of the tribes of this long outcast and unhappy people, have, to a very gratifying and encouraging degree, been made participants in the blessings of civilized life, and we see no ground to despair of this coming to be their experience to a still greater extent, as there is exercised towards them, on the part of Christian philanthropy, a good degree of that liberality which 'deviseth liberal things,' and that brotherly kindness which is so eminently a part of the practical charity of the gospel.

"Signed on behalf of the Committee by

"SAMUEL CAREY, *Clerk.*"

On the subject of the education of the Indians, the following extract of an earlier date contains some interesting information.

The education of the Indians is a subject of deep interest to them, and one which the Government of the United States has manifested a desire to promote. In nearly all the treaties with the tribes, a portion of their indemnity, or annuity, is applicable to this object. By existing treaties 35,500 dollars are set apart annually for a limited period, for this purpose, and to which may be added the annual appropriation of 10,000 dollars by the Government for Indian civilization. This last sum is divided among several religious denominations, in support of schools, and their efforts for the Christian instruction of the Indians, in which division Friends have never yet participated. Upwards of one hundred and forty teachers are now employed at the different stations, and 1800 children are receiving the benefits of education. Exclusive of these, there are one hundred and fifty-six Indian scholars at the Choctaw academy, in the state of Kentucky, the expense of whose education, amounting to 18,000 dollars, is defrayed out of the 35,500 dollars above mentioned, which is especially appropriated to that object by several of the tribes out of their annuity. The academy is represented to be in a flourishing condition, and leaves the question of Indian improvement, in letters and morals, upon the social basis, no longer doubtful. The intellectual power is there, and needs cultivation alone for its development and expansion. In this academy mechanical instruction is now combined with the usual course of tuition, and is regarded as the incipient step to the general introduction of trades among the Indians, their young boys availing themselves of it with avidity, and displaying an aptness indicative of eventual proficiency.—*Letter from Baltimore Committee, 24th 3rd mo. 1835.*

THERE is no tribe of North American Indians whose circumstances have attracted more general interest and sympathy than that of the CHEROKEES. Inhabiting the remnant of their patrimonial territory, which they regarded as secured to them and their posterity, by the most solemn treaties of the United States, they have made great advances in civilization, as evinced by their laws, their skill in agriculture and the useful arts, and even by the cultivated intellectual powers of some amongst them. They gave employment to a printing establishment, and supported a newspaper in the English and Cherokee languages, the latter being expressed in characters invented by

one of the tribe. In the mean time, the value of their rich reservations became apparent to the people of Georgia, by whom they were surrounded, and the Government of that state insisted on their being given up to them in conformity with an agreement which it urged that the general Government had made to that effect, without the concurrence of the Cherokees, and in violation of the treaties by which the reservations had been made. Some of the most able lawyers in the United States were retained by the Cherokees to defend their rights in the most legitimate and constitutional manner. Some of those advocates have earned the lasting gratitude and respect of mankind, for the ability and zeal with which they strenuously, and for a time successfully defended the rights of the oppressed. It is well known that the hearts and wishes of no inconsiderable number of the worthiest citizens of America were on the side of the Cherokees, and memorials and remonstrances, in some of which the members of the Society of Friends took a part, were presented to Congress from different parts of the Union: but the agreement of the Congress with the Georgians, like the oath of Herod to the daughter of Herodias, was not to be violated. The general Government has used some efforts to mitigate the blow which it was resolved to inflict, and it employed remonstrance and persuasion before having recourse to coercion. That the inducements which it held out were far from equivalent in the eyes of the Cherokees to the attractions of their native land, will be seen from the following pathetic appeal of the Cherokees, in which may also be seen the character of some of the agents which the enlightened government of a civilized country sometimes suffers itself to employ in its dealings with Aboriginal tribes.

The Memorial of the Cherokee Nation to the Honourable the Senate and House of Representatives of the United States, in Congress assembled, most humbly and most respectfully sheweth,

THAT whereas, we, the undersigned, citizens of the Cherokee nation, have always regarded the instrument purporting to be a treaty made in December, 1835, at New Echota, by the Rev. John F. Schermerhorn, and certain unauthorized individual Cherokees, to be a violation of the fundamental principles of justice, and an outrage on the primary rules of national intercourse, as well as the known laws and usages of the Cherokee nation, and therefore to be destitute of any binding force on us.

*** With the full detail of our troubles we forbear to trespass on your indulgence. They are extensively known, and our delegation, now at Washington, will be found ready to furnish any information which may be needed.

We therefore respectfully present the following, which will show the appalling circumstances in which we are placed, by the operations of that perfidious compact.

A communication has recently issued from the United States' agency, addressed to the chiefs, head men, and people of the Cherokee nation, in which we are told, that "the executive has formally declined" all intercourse or correspondence with Mr. Ross, in relation to the treaty, "and"

that 'an end has been put to all negotiation on the subject,'—that it is the unalterable determination of the president to execute the treaty,'—'the time cannot possibly be prolonged,'—'another day beyond the time named, cannot, and will not, be allowed you.' The writers say, 'we will not attempt to describe the evils that may fall upon you, if you are still obstinate, and refuse to conform to the requirements of the treaty,'—'we will not paint the horrors that may ensue in such an event.'

It will be readily conceived that declarations like these, emanating from such a source, our country already filled with troops, cannot fail to fill our minds with consternation and surprise. What have we done to merit such severe treatment? What is our crime? Have we invaded any one's rights? Have we violated any article of our numerous treaties? Have we, in any manner, acted in bad faith? We are not even charged with any such thing. But we are accused of 'labouring under a dangerous error,' and of being 'duped and deluded by those in whom we had placed implicit confidence.' 'Your pretended friends,' say they, 'have proved themselves to be your worst enemies.' But what is our 'dangerous error?' What is our 'delusion?' Is it a 'delusion' to be sensible of the wrongs we suffer? Is it a 'dangerous error' to believe that the great nation, whose representatives we now approach, will never knowingly sanction a transaction originated in treachery, and to be executed only by violence and oppression? It cannot be. Is it a "delusion" to assert that the makers of that ill-omened compact were destitute of authority? This fact we are prepared to prove by incontestible evidence. Indeed, it is virtually admitted by the parties themselves, and the very fact, that an armed force should be put in requisition to defend their persons, and to compel our submission, argues, not obscurely a defective confidence in the validity of the compact. Is it obstinacy to refuse our assent to an act which is a flagrant violation of the first principles of free government, and which sets its foot on the neck of our liberties and our dearest rights? Are we to be thus frowned into silence for attempting to utter our complaints in the ear of our lawful and covenanted protector? Is it a crime to confide in our chiefs,—the men of our choice, whom we have tried and found faithful? We would humbly ask, in whom should we confide? Surely not in those who have, in the face of our solemn injunctions, and in opposition to the reiterated expression of our sentiments, conspired the ruin of our country, usurped the powers of the nation, framed the spurious compact, and by artifice and fraud palmed it on the authorities of the United States, and procured for it the recognition of those high functionaries.

And now, in the presence of your august assemblies, and in the presence of the Supreme Judge of the universe, most solemnly and most humbly do we ask—are we, for these causes, to be subjected to the indescribable evils which are designed to be inflicted on us? Is our country to be made the scene of the "horrors" which the commissioners "will not paint?" For adhering to the principles on which your great empire is founded, and which have advanced it to its present elevation and glory, are we to be despoiled of all we hold dear on earth? Are we to be hunted through the mountains like wild beasts, and our women, our children, our aged, our sick, to be dragged from their homes like culprits, and packed on board loathsome boats, for transportation to a sickly clime?

Already are we thronged with armed men; forts, camps, and military posts of every grade already occupy our whole country. With us it is a season of alarm and apprehension. We acknowledge the power of the United States. We acknowledge our own feebleness. Our only fortress

is, the justice of our cause. Our only appeal, on earth, is to your tribunal. To you, then, we look. Before your honourable bodies—in view of the appalling circumstances with which we are surrounded—relying on the righteousness of our cause, and the justice and magnanimity of the tribunal to which we appeal, we do solemnly and earnestly protest against that spurious instrument; and we do hereby, also, respectfully re-affirm, as a part of this our memorial, the resolutions and accompanying memorials of the two last general councils of the nation, held at Red Clay. Our minds remain unaltered. We can never assent to that compact; nor can we believe that the United States are bound in honour and justice to execute on us its degrading and ruinous provisions.

It is true, we are a feeble people; and as regards physical power, we are in the hands of the United States; but we have not forfeited our rights; and if we fail to transmit to our sons the freedom we have derived from our fathers, it must not be by an act of suicide, it must not be by our own consent.

With trembling solicitude and anxiety, we most humbly and most respectfully ask, will you hear us? Will you extend to us your powerful protection? Will you shield us from the "horrors" of the threatened storm? Will you sustain the hopes we have rested on the public faith, the honour, the justice of your mighty empire? We commit our cause to your favour and protection.

And your memorialists, as in duty bound, will ever pray.

Cherokee Nation, February 22, 1838.

Signed by fifteen thousand, six hundred and sixty-five of the Cherokee nation.—(*The Friend*.)

The appeal contained in the preceding memorial was supported by an address from the citizens of Pennsylvania, from which the following paragraphs are extracted.

Memorial in behalf of the Cherokees. To the Senate and House of Representatives of the United States, in Congress assembled.

The undersigned citizens of the State of Pennsylvania respectfully represent.

That they feel a deep interest in the present unhappy condition of the Cherokee nation of Indians, and they have observed with much solicitude the different efforts which have been made to induce your respective bodies to reconsider the treaty purporting to have been made with them at New Echota in the winter of 1835.

Under a firm conviction that this instrument is unjust and cruel in its character—adverse to the best interests of the Indians, and obtained against the consent, and in opposition to the declared will of their nation,—Your memorialists cannot but ardently desire that it may not be further sanctioned by our Government, and its ruinous enactments enforced upon these poor and unresisting objects of its oppression.

When we look to the ancient and indisputable title of these people to the land upon which they reside, and from which it will be the province of this alleged treaty to force them, and drive them, after fifty years of partial civilization, into the wilderness, to return to the savage state, or miserably perish by causes incident to their removal, or by the hands of their more barbarous neighbours; when we consider their former happy

state—the laudable advances they have made towards civilization, and the friendly relations which have so long continued to mark the intercourse between our nation and theirs, we feel constrained, by the tenderest emotions of sympathy, to plead with you on their behalf; and to urge you by every consideration of reason and religion, by your love of justice and mercy, and by the respect you owe to the dignity and character of our common country whose faith has been pledged again and again for their protection, to lend your aid to their cry, and give heed to petitions which have been laid before you on their behalf.

*** In conclusion, your memorialists deem it right to assert, that in coming before you at this time, they are actuated by no private or political motive whatever, but are moved thereto solely by a desire to serve the cause of the poor and the needy; and by a jealous fear, lest our beloved country may become involved in the crime of cruelty and oppression.”—*From the Friend*, 7th 4th mo. 1838.

The following extracts will describe the further progress of this affair.

6th month 2, 1838.

Those whose sympathies are on the side of the persecuted Cherokees, have been cheered with recent indications at Washington of a relaxation in their favour. It appears that the Cherokee delegates for some time in attendance there, had offered certain propositions as to the terms and time of removal, and in relation to the conditions of a treaty to which they were willing to accede. On the 22nd of last month a message was sent to Congress by the President of the United States, transmitting a communication from the secretary of war to the Cherokee delegates, favourable in general to the demands of the latter, and the executive recommending the extension of the time to remove to two years,—their removal by themselves, under their own chiefs, &c., and further appropriations, &c., for that purpose. The hope was thence derived, that the controverted or fraudulent treaty would be abandoned, and that the spectacle of an unoffending and helpless people driven from their homes and rightful possessions, into a wilderness and strange land, at the point of the bayonet, would not take place.

But in the Nation Gazette of the 30th ult., is an address of General Scott to the Cherokees, dated 10th of the month, from the tenour and spirit of which, all hope of mercy to the poor Indians would seem to be in vain, it may be, however, that before the 23rd of the month, the limited period for their removal, counter orders from Washington had reached him. A few days will determine.—*From the Friend*.

Removal of the Cherokees.

We are enabled to lay before our readers the following letter from a gentleman in the Cherokee country, dated 18th 6th mo. 1838. The author is one on the correctness of whose statements we entirely rely.

MR. EDITOR,

Soon after the 23rd ult. the inhabitants of Georgia commenced gathering the Cherokees in Georgia: they were generally taken from

their houses, leaving their fields of corn, their cattle, houses, and most of their moveable property, for any person who pleased to take it into possession. As an example—one family was suffered to take nothing from their place but the clothes they had on. After some days the man had permission to return to his former dwelling. He found all his property removed: besides other things he lost seventeen head of cattle, one horse, forty dollars in silver, and a number of valuable books.

Yesterday, which was the Sabbath, about eleven hundred commenced their journey to the far west. These made about four thousand who have already been sent off as “captives.” Perhaps as many more are in camp near Ross’s Landing, expecting to start in a few days. There are but a few Cherokees now in the country who have not been “captured.” But it is an honour to them that they have made no forcible resistance, but submitted peaceably to their conquerors. Probably several thousands more will leave the country the present week.—*From the Friend.*

Our poor Cherokees, with a resignation calculated to secure for them our sympathy, have abandoned in silent despair their fertile fields and beloved homes. Resistance would have been madness, as there were 8000 United States troops collected to enforce the cruel sentence, and the volunteers from all the plundering states were ready to pour in upon them. But will not a day of retribution arrive? Their wrongs they cannot forget, and when their collected force shall number 80,000 tomahawks I tremble for the South and South-west.

E. C. to G. R. 3rd 7th mo. 1838.

21st of 17th mo. 1838. All the accounts in the newspapers agree in stating that the poor, peeled, scattered, forsaken, and unresisting Indians have been hunted like beasts of the forest, like sheep having no shepherd, collected into groups, and hurried away from their cherished homes to a strange and wilderness country; and General Scott, however lauded for the gentleness and forbearance of his operations, if he offers the olive-branch in one hand, holds out the threatening sword in the other, and seems to us to have furnished, by the course he has pursued, a most striking exemplification of the wise king’s saying, “the tender mercies of the wicked are cruel.” A missionary teacher among the Cherokees, in a letter, well remarks: “Their simple request has ever been, to be let alone. But perhaps they are troublesome neighbours, committing depredations upon the whites. No! nothing of the kind is alleged against them. The vineyard, however, is coveted, and must be had! The claims of eternal justice will never be forgotten, though they may seem to sleep, for God is just.”—*Friend.*

Not only has the removal of the Cherokees been in itself a cause of great trial and grief to those Indians; but in the mode of its execution the cruelty has been greatly aggravated. Their removal has been committed to mercenary contractors, who have hastened them across the country in a manner which has subjected them to great fatigue, privation, and suffering. They have been closely crowded into steam-vessels inadequate for their reception, and several hundred, it is said seven hundred, have perished in consequence of unworthy vessels being employed in the service.

As an appendage to the case of the Cherokees, the treatment of a helpless remnant of CREEKS, who sought refuge in their territory is too remarkable and affecting to be omitted.

Our readers are aware, that for several years past the Creeks under the operation of the cruel laws of Georgia, and of treaties forced upon them by the United States Government, have been removing to the country west of the Mississippi. Some of these poor men, it seems, were so averse to removal, that they fled for refuge to their brethren the Cherokees.

Head Quarters, Army, Aug. 3, 1837.

To the Council of the Cherokee Nation.

It is represented to me by Lieutenant Deas, United States army, and superintendent of Creek emigration, that a number of Creek Indians have taken refuge within the limits of the Cherokee nation, and that a party of those people, which was actually being transported, and which escaped on their way from that officer, is now there. It is my duty to retake these people and send them off, and I have ample means to effect that object; but it is respectfully submitted to the council of the Cherokee nation, whether the interests of humanity would not be best consulted by collecting these people peaceably, through the agency of the Cherokee authorities, instead of hunting them down with a military force, which, however strictly instructed, might in the eagerness of pursuit, whether through accident or mistake, commit outrages not only upon them, but even on innocent and unoffending individuals of the Cherokee nation.

WILLIAM LINDSAY.

Colonel, 2nd Artillery, Commanding Army, C. N.

Resolution, &c. of the General Council of the Cherokees.

The general council of the Cherokee nation have had the subject matter of Colonel William Lindsay's communication, respecting certain Creek Indians, under consideration.

The authorities of the Cherokee nation have every disposition to communicate to these people the views and determination of the United States Government respecting them; but they cannot take any steps to lend their aid to any compulsory measure for removing the Creeks out of the limits of the Cherokee nation. The long-established intercourse between them, the usages and laws under which they came into this nation, together with the feelings of humanity, when their unfortunate situation is considered, in connexion with the peculiar condition of our own affairs, all forbid it.

The Creeks residing in the Cherokee Nation to John Ross, Esq., Principal Chief of the Cherokees.

SIR, We have listened to your talk. You say the officer of the United

States wishes us to go to the west. We are sorry to hear this talk. Our minds are troubled. We do not want to go to the west, unless the Cherokees go there too.

We speak to you as a chief of the Cherokee nation. It has been the custom of our fathers and our forefathers to go freely into each other's country. With this knowledge we came into the Cherokee country. We came here to escape from the evils of war. In time of trouble we came to the Cherokees as to the home of a brother. When we came we were kindly treated. Our red brethren made no objection. They did not tell us to leave the country. But we have been pursued by the white man, and treated harshly, without knowing that we are guilty of any crime. While living here we planted corn in the season, but the white man destroyed it, and took away much of our other property. In this bad treatment two of our men were killed, one man shot through the thigh and arm, and three children lost in the flight of their mothers, and have not been found. We do not want to be put into the hands of these men. We ask the favour of you to permit us to reside with you. We ask your pity and protection. We put ourselves into your hands. We ask you to speak for us to the president, our father, that he may order his men not to hunt us through the country. We hope you will pity us; we hope the president will pity us. We want to live with you. We are willing to obey your laws.

Again we speak to the principal chief of the Cherokees.

Most of our numbers are connected with the Cherokees by blood or marriage, and those who are not themselves connected in this manner are nearly related to those who are.

We hope the Cherokee chief will take hold of us and help us before our father the president.

Will you tell the president that the son and brother of Chinnabee, the Creek warrior, who was the strong friend of the whites in peace and war, are here with us, and join with us in this petition? We hope the chief will obtain help for his own people, and that we may share in that benefit; but, if not, we are willing to share in the afflictions of the Cherokees.

You will discover our desires, and we hope you will be able to help us.

Signed at Red Clay, August 12, 1837, by your friends and brothers.—
From the Friend.

Although the Indians removed beyond the Mississippi have been repeatedly assured that they will henceforth be suffered to enjoy undisputed possession of the territory which has been assigned to them, yet it may reasonably be doubted whether, in their weakened condition, they will be able to maintain themselves against the increasing pressure of western emigration, and prevent the encroachments of the backwoods-men, to whose progress the Government of the United States, though it may be actuated by the best intentions, can give little or no check. The accounts furnished by recent travellers make known the existence of a most accessible and easy passage across the Rocky Mountains, by which enterprising settlers cannot fail to be invited to enter upon the fertile territory, watered by the Oregon or Columbia River. The tribes inhabiting that district are described as an interesting and simple people, and are said already to have ex-

hibited great readiness to embrace Christianity. It is not difficult to foresee what must be their fate, should their land be occupied by white intruders, and themselves exposed to the baneful influence of the rival traders of the Hudson Bay and American Fur Companies.

The Indians of the western territory appear to have suffered to an awful extent, from a cause in which white men have probably been implicated, though in this instance no degree of criminality may possibly attach to them. Various accounts have been received of the extraordinary fatality of an epidemic small-pox of unusual severity, which has spread through many of the tribes. The following letter will give some idea of the extent of the calamity.

Extract of a Letter from Major Pilcher, dated St. Louis, Feb. 27, 1838.

SIR, Having received authentic information from the remote region of the Upper Missouri, of a highly important character, I deem it my duty to communicate it to you without delay, though not entirely applicable to my own agency, having, as I conceive it does, a bearing upon Mr. Harris's letter of the 11th ult. It appears that the effects of the small-pox among most of the Indian tribes of the Upper Missouri surpasses all former scourges, and that the country through which it has passed is literally depopulated, and converted into one great grave-yard. The Mandans, consisting of sixteen hundred souls, had been reduced, by the 1st of October last, to thirty-one persons. The Gros Ventres, or Minetarees, a tribe about one thousand strong, took the disease a month later than their neighbours, the Mandans. One half had perished, and the disease was still raging. They, no doubt, shared the same fate with the Mandans. The Ricaras, who had recently joined the last-named tribes, and numbered about three thousand, were most of them out on a hunting excursion when the disease broke out among the Mandans, and consequently received it somewhat later. One half of them had fallen, and the disease was raging with unabated fury, not more than one out of fifty recovering from it. Most of those who survived subsequently committed suicide, despairing, I suppose, at the loss of their friends, and the changes wrought by the disease in their persons, some by shooting, others by stabbing, and some by throwing themselves from the high precipices along the Missouri. The great band of Assiniboins, say ten thousand strong, and the Crees, numbering about three thousand, have been almost annihilated; and notwithstanding all the precaution used by the gentlemen engaged in the trade of that remote region to prevent it, the disease had reached the Blackfeet tribe of Indians of the Rocky Mountains; a band of one thousand Lodges had been swept off, and the disease was rapidly spreading among the different bands of that great tribe, numbering, I think, about sixty thousand souls. I have no doubt but the predictions contained in my letter of the 27th ult. will be fully realized, and all the Indians of the Columbia river, as far as the Pacific Ocean, will share the fate of those before alluded to.

The Friend.

These sketches of the situation of the North American Indians would be incomplete without a brief notice of the war which is now being carried on between the United States and the SEMINOLE IN-

DIANS in Florida. These Indians commit the unpardonable offence of loving their country, and feeling attached to the land of their fathers; and they consequently have resolved to cling to the occupation of it, notwithstanding their neighbours have coveted to possess it. The character of their country has enabled them to maintain a protracted and obstinate struggle with the troops of the United States. Millions of dollars have been expended; a great sacrifice of life has been made. Many chiefs, decoyed by the pretext of a treaty of peace, have been seized and cast into prison; warriors from other tribes, (amongst whom may be mentioned the Shawnese, the protégés of Friends,) have been hired by the American Government, and brought into Florida to shed the blood of their brethren; still the Seminoles do not give way; even amongst the members of Congress there are some individuals who appear to sympathize with them, and who admit the justice of their cause, yet in the exasperation of disappointment, a war of extirmination seems to be threatened both in the army and in the senate.

Strong apprehensions have been entertained that the Indians who have been removed to the west, dissatisfied with their present allotment, and brooding over their own expatriation, may engage in a confederacy for the purpose of waging war along the western frontier of the United States, and thereby produce a diversion in favour of their brethren the Seminoles.

An officer and soldiers from the United States army have been sent to overawe any attempts of this kind; and it seems by the most recent accounts, that the danger of war has for the present happily subsided; nevertheless, it is to be feared that permanent tranquillity even in that quarter cannot be relied upon with certainty.

In publishing these particulars respecting the North-American Indians who are principally connected with the United States, the Aborigines' Committee of the Meeting for Sufferings, are fully sensible of the difficulty of doing anything in this country which may have the effect of aiding their cause. They do not adduce these facts to excite abhorrence towards those upon whom they can exert no direct influence even by remonstrance, and still less would they intentionally wound the feelings of any of the worthy citizens of America, who, so far from participating in the oppression of the Indians, do not cease to regret and deplore it. They rejoice in believing that there are many of this class amongst other sects of Christians besides our own—and they would fain hope that their united efforts may not be fruitless. The hands of our American brethren may be strengthened, and their efforts encouraged by our correspondence; we may aid them by contributing to the funds which they may employ in more extensively visiting the Indians, in prosecuting their labours for the promotion of Christian instruction and civilization among them, and in pressing applications in their favour with the Government. We may even co-operate with them by continued

exertions in behalf of those tribes which reside in or near British territories, and by urging our Government to take those steps which we desire to see pursued by the Government of the United States. Finally, whilst careful to employ the just and reasonable means in our power, we may at times be enabled rightly to supplicate the great Preserver of men, without whose favour all our efforts must prove abortive, that he would be graciously pleased to soften the hearts of the oppressors, and to crown our labours with success.

OF THE ISLANDS IN THE PACIFIC.

Our beloved Friend Daniel Wheeler, on his return to this country, personally confirmed the said accounts which had been previously received of the grievous effects resulting in the Sandwich and Society Isles, and other islands of the Pacific Ocean, from the intercourse of Europeans with the natives.

Ardent spirits, disease, gunpowder and fire-arms have been spread amongst them, especially in the island of New Zealand; a dreadful decrease of the population has ensued; and in many instances, the Christian efforts of those who have gone forth to spread the knowledge of the Gospel of peace and salvation have been mournfully counteracted.—*Report from the Meeting for Sufferings to the Yearly Meeting, 1838.*

This affecting subject has from time to time obtained the attention of the Aborigines' Committee of the Meeting for Sufferings; and a sub-committee has been appointed to collect and circulate information relative to it, and to confer with the principal merchants of London engaged in the South Sea trade. This sub-committee has recently published a small tract selected from the letters and journal of Daniel Wheeler, entitled "Effects of the Introduction of Ardent Spirits and Implements of War amongst the Natives of some of the South Sea Islands and New South Wales." Any friends at the out-ports or elsewhere, who may know of suitable channels for its distribution amongst merchants and other persons connected with the South Seas, may obtain a supply for the purpose on applying to William Manley.

THE END.

20. 47

FACTS

RELATIVE TO THE

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PUBLISHED BY DIRECTION OF

The Aborigines' Committee,

OF

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